during <i famine ". Tt is concluded that he acted according to the above stated authority of the Veda, only at the time of distress ""

The **Second Chapter** which consists of twenty-five sections merely glorifies the Sama Veda.

The **Third Chapter** consists of nineteen sections and speaks of Aditya as the highest God, as the honey of the Devas.

Sections 6 to 10 are intended to show that he who knows or meditates on the sacrifices prescribed in this chapter enjoys his reward in different worlds with the Vasus, Rudras, etc. for certain periods of time, till at last he reaches the true Brahman. Of these periods, each succeeding one is supposed to be double the length of the preceding one. This is expressed bv imagining a migration of the sun from east to south, *west 9* north and zenith. Each change of the sun marks a new world, and the duration of each successive world is computed as double the duration of the preceding world. Similar ideas have been more fully developed in the Puranas.

Sections 12 and 13 describe the way of realising the presence of God and the fixing of the mind on Him with tlie help of some phenomenal object—subtle or gross, relating to the body. Particular spaces and objects are mentioned not as limitations of the Absolute but only as helps to His realisation.

Section XII.

" (1) The Gayatri (Verse) is everything whatsoever here exists. Gayatri indeed is speech, for speech sings forth (Gaya-ti) and protects (traya-ti) everything that here exists.

l< (2) That Gayatri is also the earth, for everything that here exists rests on the earth and does not go beyond.

" (3) That earth again is the body in man, for in it the vital airs (pranas, which are everything) rest, and do not go beyond.

" (4) That body again in man is the heart within man, for in it thepranas (which are everything) rest, and do not ^-o beyondi